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It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JUNE 28, 1901. A. K. 61.

Whole No. 447

Nearing the Harvest of the Ages.

The Ripening of the Fruit of the Tree of Life; Koreshanity's Message and Mission; the Coming of the Lord in His Own Regeneration.

THE SUPREME FUNCTION of Koreshanity is to be found in the maturation of the fruit of the dispensation. The age began with the fruition in generation of the primate Son. The Hebrew dispensation culminated in the Son of man, who was the end of the old age and the beginning of the new. The Christian dispensation ends with the manifestation of the Sons of God—product of the planting of the Son of God. In the manifestation of the Lord, the Jewish age had consummated the first perfect ripe fruit of human development. The processes of involution, the coördinate of human evolution, matured in the perfect manhood of the God-Man—the archetype of the new, arch-natural genus.

When the Christ had reached the perfect fruition of his life, in the attainment of immortality in the flesh, God recorded there his name, for the man Jesus was the name of God. He, the Christ, the immaculate Son of God, was the diamond point of the *calamus scriptorius* (writing reed), with which the divine inscription was rendered. The chastity of the Lord comprised the white stone that is promised to him who shall overcome. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The law of human progress provides for the recurrent creation of the only Begotten, an event which repeats itself at the regular fulfilments of the grand cycle of Mazzaroth, periods culminating when the sign Aries is in its own constellation. Such a relation of the astronomical phases determined the time of the manifestation of the Son of God. Jesus the Lord was not called the only Begotten because God could not generate more than one Son, but because he was the first-fruit, the archetype of a new order of beings, a new race of men to inhabit the earth. The Lord was *generated* that he might *regenerate*; in other words, he was *produced* that he might *reproduce* a multiplication of his kind. The Lord Christ was the fruit; the human race constituted the soil into which the Lord was planted for the purpose of reproducing his kind.

We have come now for the first time in the history of church declension, when it is possible for the mystery of the Trinity to be revealed. The Lord Jesus Christ, as it has been declared of him, constituted the fulness of the Godhead bodily. He was the Son, because he was produced in humanity, from God who had planted his life in the race. He had the Father in him, because in his own planting in the race by the operation of the Holy Spirit, he could reproduce from himself the many Sons of God—the product of his own life in the

race. Humanity is the soil in which the Son of God was planted. When the early church received the Holy Spirit it received the Seed of God, for the Holy Ghost was the divine seminal essence, the holy divine proceeding from the Lord; that is, from the Son of God, who becomes the Father by virtue of the fact that he is planted in the race and produces his offspring. The Lord Jesus was generated; his children are regenerated.

There can be no greater heresy than that fostered and promulgated in the church, to the effect that God adopts children into his kingdom. This fallacy has crept into ecclesiastical dogma through the misrendering of one single passage of Scripture. Paul declared: "The whole creation groaneth and travaileth in pain together until now [this was nineteen hundred years ago]. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our body." Paul said only a part of this Scriptural passage; the false portion the translators have made him say, which is just enough to constitute the declaration a prodigious fallacy. This fallacious rendering has introduced a misconception of the truth, and has made of the church a false expositor of the Word. The word *whio-thesian* means the putting on of the Son. It is in the purpose of the Almighty to regenerate his Sons; he therefore has not planned for the adoption of alien children, except by the process of regeneration, which means reproduction. This reproduction is from His first Begotten, through the planting of this first Begotten in the race; that is, in his church. This mystery is the discovery of the "philosopher's stone." It involves the law of transmutation, the higher alchemy, the great law of the cross, the law by which the Christ of God, through the operation of the Holy Spirit, crossed himself with the fallen humanity for the purpose of transforming that humanity to the Sons of God.

The primate Son is the product of development; he is created from the fallen human race. His creation is the building up and the perfecting of one man, developed through the central line of progress and manifest through various stages of reincarnation, until he reaches the perfection of Sonship, to sit in the eternal throne of Deity where, as the Son and heir of the eternal inheritance, he rejuvenates the Godhead. When He reaches the perfection of his Sonship, he constitutes the flesh in which the Godhead is invisibly hidden.

As the Lord, the first Begotten, was planted in the church nineteen hundred years ago, his offspring will be the first to confess him as the Son of God now, in the end of the age, when the fruit of the Tree of Life matures. There can be nothing more natural than that the offspring of that planting will know of the Divinity of the Lord and be willing to confess his name. It is

the Godhead in the flesh, the immortal flesh, that the Sons of God will rejoice in; and there will spring up every kind of denial of the Sons of God in material form. This denial is the unmistakable sign of anti-christ. Their confession, a confession that not only perceives in the Son the everlasting Father, and the Mother as well, "For he who hath the Bride is the Bridegroom," but the confession of a belief of the manifestation of the Messenger of the Covenant, according to the expression of God and Nature as prescribed in the Prophets and the Gospels, will indicate the true chosen ones of this the end of the age.

The Sons of God to be brought into the new and immaculate life, will be the result of a specific transformation of the present corrupt humanity. The New Jerusalem, now in heaven, made up of the spirits gathered from the Christian world and aggregated into groups as the angelic spheres, is ready to descend into the natural world, not as separate from the humanity which exists as corruptible, but to unite in conjunction with the present human race now ready for the influx. John saw the New Jerusalem descending from God out of heaven, prepared as a bride adorned for her husband. The husband is the resurrecting humanity; it is for this reason that she descends. She comes down from heaven to meet her husband; she does not descend from the alchemico-organic heaven, but from the spiritual world, the spiritual degrees of existence, whence she flows from internals to externals. She descends through the manifestation and function of Elijah the prophet. It is thus that the office of Elijah fulfils the prediction of Malachi the prophet, that "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

The time is at hand for the fructification of the fruit of the Tree of Life—the manifestation of the Sons of God. The Sons of God to be created in the conjunction of the internal with the external, constitute the fruit of immortality, the fruit of the Tree of Life. The two witnesses—the Lord—"who lay dead in the streets of the great city," this great city is the church into which the Lord descended when, by the operation of the Holy Spirit, he began his descent into the hells of a degenerate human race—constitute the husband of the New Jerusalem. Jesus said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." These are the two witnesses, who descended into humanity and lay dead in the church until the New Jerusalem comes down to resurrect them. It will be plainly observed that the Lord himself comprised the two witnesses, and that it was the Lord crucified in the church who is dead and will arise by the descent of his Bride, the New Jerusalem—not the old church.

The first consideration of the Koreshan System is to gather the firstfruits of the Tree of Life. After

this fruit is harvested, there will speedily follow the general organization of universal society. Social organization can never come in its perfection until, through the power of the Almighty, the world is baptized with a new baptism, the overshadowing function of Deity, the pouring out of the breath of the Father

from the personality of the Messenger, Elijah the prophet. God never has baptized the world but through his Messengers, and he never will. This is the orderly way—the only way. God operates through law, not the law he makes, but the law which inheres in the very constitution of the life of God.

The Great Conquest of Death.

The Success of Jesus and the Failure of Buddha; the Difference Between the Vagaries of Tradition and the Living Truths in the Central Line of Progress.

MEN TALK AND WRITE glibly of the resurrection and of heaven from the ordinary Christian point of view, and of Devachan and Nirvana from the theosophical, advancing vague and speculative hypotheses founded upon research into the musty records of declining memories. These verboriosities, theoretically endorsed but practically ignored, comprise the substrata of sand upon which theosophy and modern Christianity are superstructured. Christianity as it obtains today, —without the vitalizing waters of the river of life, or the promise of the fruit of the Tree of Life; without genuine faith and wise and practical charity; without a vestige or relic of primitive truth as it inhered with the early Christian believers, or of good, as applied in the virtues of practical obedience to the law as understood, —is a paganized product, the remains of an adulterated Christian declension. As such, it is being relegated to its father's house in hades, as rapidly as the crumbling processes of disintegration can hasten its departure. Its conceptions of the resurrection (*anastasia*) and heaven are vague and without distinction, and so grossly undefined that scarcely two in any given denomination of its schismatic body are agreed as touching the character and time of the resurrection, to say nothing of the distinctive views of so important a Christian doctrine as held by the various and conflicting denominations of so called Christianity.

Modern Christianity has the advantage of theosophy in that it is a tree (Christian and pagan) having one of its roots in the practical attainment of the states of Devachan and Nirvana, demonstrated in the resurrection and theocrasis of Jesus the Lord, vitalizer of the river of the water of life and the Tree of Life; while theosophy is but the surreptitious projection of Buddhist vagaries from research of antediluvian traditions rehearsed by the Indian seer, and *emesized* by the modern devotee of this phase of antichristian paganism. The Lord Jesus gave to the world his thesis of morals, after having exploited the domains of immortality. He attained to a transcendental materialism, mastered a knowledge of the fourth dimension,

furnished a complete analysis of the molecule, and defined the limitation of the atom and the law of its transposition. He was enabled, therefore, to reach the state of Devachan, or the resurrection, and thence to pass by absorption into Nirvana by his theocrasis, in the dissolution of every atomic and molecular form. Buddha accomplished neither of these, and, having no practical conceptions of Deification, could but transmit the traditional vagaries of a recidivating past.

The Lord said: In that *aion* (age), unmistakably and unequivocally pointing down to the end of the Christian dispensation, now ending, they neither marry nor are given in marriage, but are as the angels in heaven. He attained to the resurrection from his birth, as the firstfruits thereof, neither married nor was given in marriage, and from this state of Devachan he progressed to the state of personal absorption, which culminated his personal career in Nirvana. He, then, is the true promulgator of the law—not the man who could not make the attainment, as the death-defeated Buddha.

"In that age they neither marry nor are given in marriage, but are as the angels." The angelic state is a state of degrees lower than the Sons of God. We will find in this age—the age into which we are passing, and of which it is said: "Behold, I make all things new"—two classes that will attain to the state of the resurrection. The married (according to the common form) and the unmarried or virginal. They may both come into the resurrection; the former by unmarrying or disannulling the marital bond. Of this class Paul said: "There remaineth [cometh] a time when they that have wives be as though they had none." He alluded to this incoming *aion* or age when men and women begin to awake in their forty-second embodiment, wherein they will have attained to the culmination of the aggregate experiences of the dispensations bringing them down to the fruition of the Tree of Life. The other class comprise those who remain unmarried, and are thus prepared to enter into Sonship through the processes of overcoming.

The Flaming Sword.

Devachan and Nirvana are scientific culminations terminating in material achievements, the last of which, Nirvana, is the transcendental atomic condition reached by Enoch, Moses, Elias, and Jesus, wherein mind had attained such perfect control of matter as to be able to decompose it by a rapid combustion or conflagration—the beginning of that fire which Jesus said he came to bring, and willed that it should be already kindled. It was the inception of that final conflagration prophetically annunciated, verbally communicated, and transcribed in the formula: “The elements shall melt with fervent heat.” The battery of organic disintegration is being formulated through the application of the science of Koreshanity; its magneto-electric currents are beginning to vibrate the atoms of dissolution, and the solvent potencies of alchemico-vital tension will enter upon the general reagency of materio-spiritual metamorphosis in the near future. The vortices are charged, the fountains of the great deep have conserved their energies through the chastity of more than 100 years, the pneumatic and psychic reservoirs of potential force have awaited the fulfilment of the hour when, by surcharge and contraction, the ventricle of the Heart of hearts should pulsate its pure river of the water of life into the great arterial trunk of human destiny in God.

The hour for deliverance is upon us; the conflict of Gog and Magog, in which the old shall terminate in segregation, mobilizes for the great battle. Capital (so called) and labor, with their inherent and cultivated distinctions and animosities, make broad, deep, and impassable the chasm of differentiation which forms the dividing line of social and commercial continuity. This impassable chasm, in the coming social earthquake, will form a gap so broad and deep as to engulf, in its overwhelm, the contending factions in this unholy warfare. Capital and labor, as they are now distinctively classified and nomenclatured, are preparing to make honorable and renowned the predictions of the end, with fiery indignation and noise of contestants. “Behold, I will send my Messenger, and *he* shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [conjunction with God] and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”

“Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers,

and against the adulterers [Christian so called churches that adulterate the truths and goods of religion, making the law of God of none effect by their traditions], and against false swearers [Jesus bore witness of himself, that he was born of God, and his testimony was true; professed Christians bear witness of themselves, that they are born of God, and their testimony is false; they are, therefore, false swearers], *and against those that oppress the hireling in his wages, the widow, and the fatherless [the church without a husband, and the people without a God, who are therefore fatherless], and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.*”

The condition called the resurrection was typified by the Israelites after their passage of the Jordan, just before the fall of Jericho and their possession of the land of Canaan. The Israelites were, typically, in the womb of generation (Egypt); from this matrix of generation they were born into the wilderness, where they were to be born again through regeneration. “Marvel not that I say unto you, ye must be born again.” Through this matrix they passed the forty-two stages of regeneration as indicated by the forty-two encampments of the children of Israel, which represented the forty-two reëmbodiments essential to the attainment of the typical resurrection, and as also designated in the statement of Matthew, wherein are numbered the generations in this formula: “From Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

In the above Scriptural quotation there are mentioned forty-two generations—as many as there were encampments in the wilderness. This is a typical setting forth of the law of reëmbodiment, or one phase and plane of transmigration of soul (metempsychosis), a setting forth corroborated in this declaration: “The Word of God came to Nathan, saying, go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in: for I have not dwelt in an house [living, human temple] since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.” Tents refer to prophets, and tabernacles, to priests. Thus the Lord had transmigrated from personality to personality until, in the Lord Jesus, the Christ of God, he found a temple or house to dwell in.

After the passage of Israel through the wilderness, a consummation in which but two of the original Israelites in Egypt remained to pass over Jordan, they found themselves across the river (typical of death), on the border of Canaan—the land of promise. Though they had passed the river and stood upon the shore of their typical haven, they had yet to conquer its inhabitants

and possess the land. Circumcision had become obsolete. The mark of recognition ordained in the covenant with Abraham, for a perpetual token of the divine favor, and in commemoration of the law of the destruction of lust, was not upon the integument of those Israelites. Though standing upon the borders of Canaan (on the objective side of the river) and in the typical resurrection, the inheritance was not theirs until, conformable to the provision of the covenant, the rite of circumcision should again secure to them the divine favor and God's

acknowledgment of their obedience. As Joshua (savior) made sharp knives and circumcised them the second time at the hill of the integument, before the walls of Jericho should crumble at their presence, so now, in the antitype, those who have reached the final embodiment will stand in the presence of the Joshua of their final deliverance, and will attain a more glorious circumcision than did those baptized apostles and disciples of the Lord, who declared themselves to be the circumcision because receptive to the Holy Spirit from the Minister of circumcision—the Lord Jesus.

Startling Phenomena of the Future.

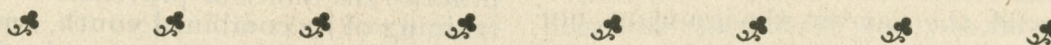
Manifestation of the Gods in the Natural World; the Greatest Revolution of the Ages and the Cumulative Forces Which will Produce It.

THE WORLD is about to awake to the experience of phenomena more wonderful than the wildest visions, dreams, and supernatural imaginings the human mind ever formulated. These manifestations will not come contrary to the due course of the eternal laws of progress, but by laws and principles not yet conceived of and applied by the world at large, though they are revealed to the chosen few of God's selection, and are to be utilized by the fittest to survive. The ten principles of natural being—with the two primary principles of spiritual life, which comprise the twelve eternal categories—constitute the foundation of the spiritual, moral, social, and civil changes about to revolutionize our economics.

The law of evolution is not marked in its career by an ever gradual and uniform progress from stage to stage, but is interrupted by revolutions at every point of metamorphosis of fixed to progressive types. At every point of revolutionary progress there is a residuum, a rust, so to speak, deposited from the friction of revolutionary action, and a determination backward—a retrogression of the degenerating or retrogressive type. We are now at the verge of revolution and catastrophe, and the authority and power of the progressive order will be energized in its potentiality and sustained in the purposes and possibility of accomplishment, by an application of the science of the higher or super-

natural law. We employ the term supernatural for what the etymology of the term involves, and not according to the perverted definition and use of it as employed by a class of materialists, naturalists, and spiritualists who go into spasms whenever they hear the word spoken.

There is a natural or material world; within (above) this natural there is a spiritual world. Natural laws govern the natural world, and spiritual laws govern the spiritual world. As the spiritual world is within (above) the natural, the laws governing it are *super* (above) natural; that is, above or within the natural. It is through a knowledge of these supernatural, spiritual, or higher laws that the higher order of naturo-spiritual beings will be enabled to discomfit the masses who have no knowledge of the source of the power of God's chosen people. Moses was no myth; his power was supernatural. The Lord Jesus was no myth; he performed his work of inaugurating the Christian system, through his superiority over the laws of spiritual existence. At this time, there will be the cumulative forces of all the ages. The Koreshan Unity has the secret spring of this reservoir of potential energy, and will use it to the end of the destruction of the plutocrat now grinding to powder the masses of people he holds in slavery. Not by the slow process of moral growth, through so called civil liberty, but by the power of the Spirit, will these changes be wrought.



There can be but one *science* of life. No one outside of Koreshanity is teaching the *principle* of immortality in the body. People may entertain vague and fallacious conceptions of immortal life; it may be claimed that immortality in the body is a state or condition to

be reached, but there can be no immortality in the body except through the application of the science of immortality. We maintain that this is not known outside of the Koreshan cult; we alone possess the knowledge of the processes by which immortality in the body is to be acquired.

The World's Opportunities and Possibilities.

The Making of Great Nations Through Proper Training of Offspring; Present Methods of Education and Prevailing Vice and Crime; Contaminations of Selfish Loves.

AMANDA T. POTTER.

A NATION'S OPPORTUNITY is its children. In its children rest all its possibilities of perpetuation as well as the character of its national life. The one-time savagery which exposed the new-born weakling to death, to the end that physical infirmity be not fastened upon the people, was wise to a certain stage. Such drastic measures enabled a nation to reach the physical summit of its degree; but in the principles which prompted those acts was secreted the recoil which ultimately resulted in destruction.

As a people, we send many men and many millions to dominate the ethics of the pagan. This should speak in evidence of the practice of a superior *regime* at home. A boasted Christian nation, our code presumably drawn from the Record of the Son of God, should we not stand able to sound the principal fountain of our natural existence? Should we not cleanse and guard it with a divinely wise and jealous care? We superabound in edifices correctional. A step, and the delinquent has passed from the reformatory or the Bridewell to the penitentiary; but where rear the capitals and domes of the fair palaces whose occupants enter not in tears? where they dwell not in sorrow? where the need of undoing is undone? Does the reformatory reform? Does the penitentiary make penitent? Does the wise gardener stunt the early growth, and later bend himself to make void the mischief? Does a wise nation permit a pernicious early training to render worthy citizenship an impossibility?

The larger embraces the lesser. The parent possesses the child; the nation possesses child and parent. If it is besieged, the parent becomes the unconsidered particle; the youth is offered up for the general integrity. If his soldier offspring prove a traitor, paternal tears may not save him; if as a civilian he trips, consanguinity may oppose no bar to the dungeon. But the government is manifestly inconsistent in demanding a slightly and sound superstructure where it has neglected to lay the preparatory foundation, which, in case of personality, is such a training as will bring to the surface and develop to the utmost all the desirable inherent attributes of the being.

Who should follow the vocation of training the infancy of humanity,—this highest estate of the instructor? Not the unloving, nor the selfishly loving; not the cruel, the sordid, the narrow, the ignorant, nor the criminal. If by chance the darlings of our respectable citizens were exposed to such understood peril—

well, imagine the white caps of indignation upon the tumultuous billows of rescue! And herein are seen the narrowness and short-sightedness of a selfish love which snatches "my child" from contamination, and leaves its fellows to grow into the labyrinthine entanglement of perniciousness which must soon or late more or less closely environ the object of this much solicitude. Herein is the evidence that the respectable citizen fails to present the highest credentials of ability for the guardianship of his child.

If the well-intentioned are wanting, in what relationship to the best interests of the rising generation and to humanity as a whole, are they who willingly consign their offspring to vice? If we turn to the annals of crime, we cannot close our eyes to the facts that we are lamentably interspersed with undesirableness; and it is not shown that these are less prolific than the more desirable. It must be seen that the supposed sacredness of a relationship which makes the constant close proximity of the parents to their young indispensable, in nearly all cases commits the most susceptible years of life to injudicious and often to vicious training.

The evolution of all the child involves occupies small part in the educational plan, except in the case of the most advanced instructors, who are too few and too expensive to be reached by the preponderating masses. Even those who attain these more felicitous opportunities have already been dwarfed in the home nursery or at the home fireside; for parents little understand the processes of successful mental evolution; few parents, relatively speaking, fathom and act upon the fact that early lax habits create a handicap upon the later processes of reaching the acme of possibility, and fewer yet are conscious that infantile disobedience is planning the man disloyal to God.

At some certain period in life, after a mischief past calculation has been perpetrated, maids and masters are placed in educational institutions where their molding proceeds under the eye of those who are at least unbiased by the narrowness of a selfish love—a love which discriminates between mine and thine. If this is salutary, why not begin early and reap the entire benefits? And if it is good for the few, why is it not good for the many? And why does not a progressive nation practice the ounce of preventive—the mental and moral training of its combined youth, and thus eliminate that lamentable failure—the pound of cure in form of correctional institutions?

God alternates between the amplitude of Deity and the infancy of his Divinity; from the Son of God mer-

ging into the Father, and from the Fatherhood merging into Sonship.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE CONSENSUS of opinion seems to be that the tariff is the main issue before the country today, and one that demands immediate attention. It should not be approached in a partisan spirit, but dealt with according to ethical principles. The Dingley tariff is highly protective and it must be revised. What is a tariff? It is virtually legislation in favor of monopoly by setting a price upon the natural resources of a country. Soil, climate, and natural distribution, as well as the genius of its inhabitants, combine to determine what commodities each country can best supply. Great Britain, for instance, is deficient in food, fibers, ore, and coal; Germany in timber, fibers, and fuel, while France lacks metals, fibers, and fuel. Common sense and reason dictate free interchange of necessities between nations as between compatriots. Nothing is really gained by the imposition of high duties, because each country must have recourse to importation along some lines, and the policy it adopts toward others will govern their conduct in return. If it is too early in the development of the race to hope for free trade, which means international co-operation, broader lines of policy must be followed than a system of petty retaliation. As matters now stand, it is possible for any country to discriminate against the exports of another with which it is at variance or for reasons of commercial jealousy. War can be waged with the tariff as effectually as with Gattling guns, and the monetary resources of a great nation may be reduced by boycotting its exports as surely as by a protracted campaign. If the European powers combine against American industries, the United States treasury may be drained as the struggle with the Boers has drained the treasury of England. Uniform rates that cannot be changed on national pretexts, should be adopted. The tariff—a term coming from an Arabic root that means *to know*—is an index to the relations of any country with its neighbors, as well as one that shows the prevailing sentiment of commercial justice. In order to pay the indemnities asked by the Allies, China desires to increase her revenues by putting higher duties upon opium and rice, but Great Britain objects for obvious reasons. International rates would settle these questions and prevent undignified wrangling. As soon as this government ordered restrictions against Russian petroleum, that country retaliated by imposing higher duties upon American resin and bicycles. Let us have commercial justice, not petty reprisals.

If any new demonstration of the rottenness of the entire social fabric was needed, it has been furnished by the state of affairs disclosed by the strike at Dayton, Ohio. The complications which have arisen between capital on the one hand and labor as represented by union and non-union employes on the other hand, point emphatically to the impossibility of adjustment under present conditions. The case is an extreme one and presents peculiar features. Mr. Patterson, the president of the National Cash Register Company, in creating a "model factory" which furnished its workers with many appliances of comfort and luxury, did not attempt to pose as a philanthropist. He frankly said that he proposed to supply such enjoyments because he believed that it would pay—that is, because he could get more work and better work out of men and women in good environment. He found that it did pay, and his factory became a model of organized selfishness, a term that accurately defines plutocracy. In motive value, it was no better than one which seeks to attain the same object by cutting wages and curtailing expenditure in everything that pertains to the personal welfare of its employes. The aim of capital is

to lay up more capital—to pull down its barns and storehouses and build greater. Though its methods are many its object is one. The fiat of divine justice coming down through the ages from former times and the most ancient peoples has never been repealed. It needs not the authority of a Justinian nor a Napoleonic code to support it, for it rests upon the supreme authority of the King of kings by virtue of which it is written: "Thou shalt not muzzle the ox that treadeth out the corn." A workers' paradise of physical well being is only a Utopia of deceit, subtly intended to repress the free motions of the subject class toward redress of grievances.

The Bible records that after the resurrection, when the Disciples were assembled and the doors were shut, Jesus suddenly appeared in their midst. In explanation of this phenomenon, the *Individualist* says that the Lord was not actually present in bodily form, but simply in the apprehension of his Disciples—"in the same sense that he is now present everywhere and always." Such an exposition ignores the full text of the narrative, which expressly relates that Jesus refuted the doubts of his Disciples, who thought that he was a spirit. He had power to materialize and dematerialize at will. This was not an example of astral projection, as theosophists claim. The corporeal form of the Lord was not at the time asleep in some other place while his double appeared among his followers. The attraction between him and that little band was strong enough to enable him to transit every physical atom. For the time being the Disciples struck the same spiritual vibration with their Master, and they drew him to them. It is a great misapprehension of the Christian world, to believe that Jesus is present everywhere and always. He told his Disciples that he would go away, and they saw him disappear in his translation. A cloud received Him out of their sight, and as they watched, an angel told them that this same Jesus—a visible, tangible man, should come again in like manner, that is, as a man. The cloud which received him refers to the church or the Disciples who absorbed him. A cloud also relates to the descent of truth into the natural degree. Of His second coming, it is said that he cometh with clouds, the truths or doctrine of life.

"I am Omniscient." This startling device appears in large characters upon the cover of a metaphysical magazine devoted to "practical Christianity." Such teaching is very popular, because it appeals to pride. It is a gratification to many to believe that the natural man is independent in his wisdom, instead of dependent upon the radiations of truth from the mind of the Messiah. The Founder of Christianity did not tell his Disciples that they knew all things. He took a little child and set him in their midst, saying: "Except ye be converted and become as little children, ye cannot see the kingdom of God." It is noticeable that those who proclaim in the light of their "omniscience" that there is no sin, sickness, nor death do suffer from these calamities as plainly as the rest of the world. They die and see corruption like other men. Jesus did not see corruption; the grave could not hold him, and he converted his body to spiritual energy, passing out alive in the presence of his Disciples. That was practical Christianity. His Disciples must follow him. Before they can reach the Throne of intellectual supremacy, they must be converted to spirit and pass out alive, entering into the higher sphere of immortality as little children. He alone knew this truth.

We are indebted to the *Adept* for a piece of information which shows significantly how astronomical theories have originated. That of canals on Mars, started with a mistranslation of a report made by an Italian astronomer, who observed what seemed to him like depressions on the surface of the planet. His mind was, of course, imbued with the idea that the planets are solid bodies. The translator by employing the word "canal" gave rise to the belief that artificial water-ways had been discovered, and the astronomical world has been agitating the subject ever since. Koreshan Science teaches that the visible planets are merely reflections of discs that circulate in the earth's crust. A knowledge of cosmic form and function supported by the laws of analogy, enabled the Founder of Koreshan Science to define and locate the planetary system.

The Koreshan System calls into play the reasoning faculties and stimulates original experiment. Indolent persons who want to do their thinking by proxy and are content with second hand opinions can never become Koreshans. The very name implies intense central activity, which in man is cerebral activity, corresponding to the commingling and elaboration of energies in the solar vortex. The concept of a cellular universe is so startling and original, that it acts like an electric shock upon sluggish minds. People are not willing, as a rule, to be called eccentric, and they will not risk the acceptance of a system so daring unless thoroughly convinced that it is true. Such a conviction implies mental alertness.

According to the symbolic language of the Bible, which has been grossly misunderstood by a materialistic age, the Lord God caused a deep sleep to fall upon Adam, and while he slept a rib, meaning strength, was taken out of him to form the woman. The Man is Christ, who sleeps in the race till the end of the age, and while he sleeps the woman, that is to say the church, is taken out of him and gathered into the spiritual heavens as the New Jerusalem, the Bride who is brought down to meet her husband, Christ, in the resurrection. Our word church is derived primarily from the Greek *kyrios*, Lord, from the root *kyros*, might or strength. The church, then, is the strength of the Lord Christ.

Why not call things by their right names? Here is a

writer who draws a delightful picture of society rejuvenated and order restored. He says that "voluntary co-operation will provide a more normal and satisfactory relationship than that which is the fruit of the club and the bayonet." This is all very good, but he is writing upon anarchism, and there is no jugglery with words which can change anarchism into voluntary co-operation. They represent opposite poles of thought.

Koreshan Psychology substantiates its claim that the spiritual world is in man, by proofs from analogy. Biology shows that the life of those corpuscles of the human body which die, passes over to more vital and progressive cells. In a corresponding manner, as it is reasonable to conclude, the life of all persons constituting as they do the corpuscles of the body social, must at death pass over to the remaining cells still vitally active.

The seven Messianic manifestations which recur in a grand cycle are the seven words which God speaks. It is written, that "Words fitly spoken are like apples of gold in pictures of silver." The golden apple is symbolical of immortality, the fruit of the Tree of Life. The Hebrew word here rendered picture, means imagery, hence a picture of silver is an image of Truth, or a man in whom is immortal life, made in the image of God.

Jesus was called the brightness of God's glory and the express image of his person, yet he was man, so weak that he fainted under the burden of the heavy cross of wood. He was wearied by his journey as he sat by the well. In Him the strength of God was made perfect in weakness. The mind of Deity was clothed in human flesh.

According to the law of polar opposites, when the science of being is taught the negation of being will also be taught.

Knowledge of truth brings with it humility and reverence, also a great pity for human need.

The law of the Messianic manifestation is the key to the Scriptures.

The crowning miracle of creation is the God-Man.

The truth is not entrusted to Pharisees.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Mission of Elijah.

EDITOR FLAMING SWORD.—(1) I would like you to interpret for me Joel iii: 21. (2) Also II Kings iv: 38-41. (3) Please explain J. A. Dowie's statement as declaring himself to be Elijah.—S. S. G., Ruthven, Ia.

(1) "For I will cleanse their blood that I have not cleansed," Joel iii: 21, refers to the cleansing of the sanctuary at the end of the age. The sanctuary is the man in whom God dwells or tabernacles. The Lord comes up out of the race as a man, born in sin and shapen in iniquity like other men. The first step toward setting up the kingdom of God in earth is the process of purification, accomplished through the application of truth to life, by which the Lord puts off the sins acquired in his age-long descent into humanity. The blood is the life; and the

Hebrew word rendered cleanse, means to make free or innocent. Freedom from the curse of the law and cherubic innocence are states which pertain to immortal life.

(2) The incident related in II Kings iv: 38-41, has reference to the accomplishment of Elisha's mission as the successor of Elijah. Dearth or famine in the land signifies the devastation of the church through error, and the wild vines gathered by Elisha's follower or prophet, typify the various forms of belief which induce the natural mind to continue in the lines of sensual generation, subject to death. The disciples who surrounded the man of God were receptive to higher doctrine, and they could not eat of the lower nutriment; they saw that it meant

death. Elisha, or the spirit of Elijah acting through him, furnished meal by disseminating higher truths suited to the comprehension of the people of that age—truths which prepared them for a succeeding baptism from the Lord Jesus. Elijah came again as John the Baptist, the continent of spiritual entities which passed over to Christ. He appears now at the end of the age as the Messenger of the Covenant, the forerunner of the Sons of God. He inculcates the doctrines of restraint and chastity by which men may shun death and eat of the fruit of the Tree of Lives.

(3) Dowie is one of the false claimants to Messiahship, concerning whom the church was warned. "By their fruits ye shall know them." Has Dowie formulated the science of immortal life, and will he make a practical demonstration of his knowledge?

The Strong Delusion.

(1) Is there any one particular delusion meant in the 11th verse of II Thess. 2d chapter? If so, what is that strong delusion, the lie that they all shall believe and be damned, who believed not the truth but had pleasure in unrighteousness? At what time was it that they "believed not the truth, but had pleasure in unrighteousness," for which their delusion and damnation seem to be the punishment?

(2) In THE SWORD of April 20, 1900, on page 5, the statement is: "The king of Babylon looked into the liver; he studied divination; he made his arrows bright, and he consulted with images." Where is it so stated in the Bible?—J. L. T., Mobile, Texas.

The doctrine of faith without works is the strong delusion that prevails in the church at the present time. Nineteen hundred years ago, when Jesus proclaimed the truth at the close of the Jewish dispensation, those who were not receptive to his doctrine and did not acknowledge him as the Messiah, had no part in the baptism shed upon his followers. Their interior loves were toward unrighteousness, or the delights of self, and not toward the Lord. Therefore as reembodyed today, though they be nominally members of some Christian sect, they are damned (condemned or judged by the declaration of the truth) as regards any possibility of attaining to immortal life in the body, through the final baptism soon to come from the Messenger of this age. They will reach the status of divine Sonship later on, in some other age, when they have ripened sufficiently to accept the truth.

(2) The passage of Scripture quoted in THE SWORD of April 20, 1900, is found in Ezekiel xxi: 21.

Explanation of John xvi: 23.

EDITOR FLAMING SWORD:—Will you kindly explain the following passage in John xvi: 23?—AN INQUIRER.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." The Disciples were questioning among themselves as to the import of the Lord's words. Their attitude toward Him was that of learners in the presence of their Master. They were slow of apprehension and they could not understand the divine truths which he taught them in parables. Jesus knew that he was to baptize them with his own spirit, and he looked forward to a day at the end of the age when in the resurrection they should be perfected in wisdom, having reached

the Sonship. Then all truth being clear, they would question Him no more.

"Whatsoever ye shall ask the Father in my name, he will give it you." Name in this passage means character or renown. When they come into the renown, or the righteousness of Christ, through conjunctive unity with the Father, the disciples will inherit all things, being heirs of God and joint heirs with Christ. This time has not yet come, hence the Lord continues: "Hitherto have ye asked nothing, in my name."

* * *

Modern World Uncivilized.

Christianity and Education Have not Reclaimed the World from Barbarism.

We pride ourselves on our refinement, but we are not nearly reclaimed from barbarism. A hundred years hence our descendants will consider us and our institutions with the same contempt we vouchsafe to the people of the middle ages, or upon the refractory Chinese of today. This is not a paradox; I am past juggling for an audience.

Despite our self-satisfied bumptiousness, mankind is still piteously groping after real civilization, like a tangled mass of larvæ tumbling and crawling out of some dark, slimy cavern toward the light that will give them wings. Only few men have forged ahead and stand in the full sunshine of Truth. The progress of the mass is slow enough to strike with despair those of us who are past mid-life; for we must now admit to ourselves that we will see but a few of the changes we have hoped and worked for.

An undeniable increase in material comfort and equipment must be credited to the nineteenth century; but that alone does not constitute civilization. Better food, fast steamers, telephone and electric lights—all that is only the accessory part of human development, means to happiness, certainly, but not happiness. Has the telephone diminished the hunger of the hungry?

Our brains are still befogged; our private and public life is still based upon vile, exasperating ignorance. Reason, now proclaimed by a hundred prophets in every country, has everywhere the greatest trouble to penetrate through the thick folds of inane prejudice that enwrap individuals and institutions.

The evils we suffer from, and the evils each of us perpetrates, have no doubt been lessened in a measure; but it seems to me that they have for the most part merely changed their aspects and their names. There were times—not so many generations ago—when in every country men and women were tortured by inquisitors—religious or not. Now most countries, we think, have grown beyond that. But are not the newspapers filled with revolting cases of children tortured by their

parents, of wives who are long-suffering martyrs, of students who find cruel delight in bullying some poor, ill-gifted companion? And do you know what frightful things take place—I will not say in Turkey or Siberia—but in the penitentiaries and insane asylums of the most advanced nations?

There were times, to be sure, when political and religious fanaticism fettered all development, sought to extinguish science, and burned the scientists at the stake. We are certainly past that stage. Yet today Tolstoi is excommunicated by Rome. I was before him, and so were Catholics and Protestants, Darwin, Huxley, Renan, and most of the harbingers of tomorrow's truth. Why, I have it direct from eminent American professors, that in most of the universities of the United States they would not dare express their real convictions on religious, political, or economical questions, because their resignations would surely be demanded at once! It is the same in England and Germany. And in France Jean Jaures, one of the geniuses of the age, was recently refused a chair in the College de France to lecture upon Socialism. Your own admirable Henry George, if I remember well, died a pauper after having been jeered at his whole life long; and the lofty German apostle, Liebknecht, was an exile for years, hounded out of Germany as Victor Hugo had been out of France.

Yet with what contempt we regard that historical council that compelled Galileo to kneel and say that the earth did not move! But, on the other hand, for such devastating forces of retrogradation as Bismarck, Chamberlain, and Gen. Mercier, the world seems at a loss to find adequate honors and adulation; even their most severe judges feel bound to temper their censure with admiring reserve.

It is useless to delude ourselves. You may tinker all you please, there will be no true civilization until the present social system is radically modified. Have you not learned that there are every day thousands—not hundreds, thousands—of men and women who die of want, of cold, of disease unattended, and that, too, frequently after these miseries have given twenty, thirty, fifty years of their labor to the making of all that we enjoy?

Can you forget that children—little children precious as yours—are this minute suffering famine and absorbing the germs of all vices? Can you forget that in every hospital, prison, factory, tenement, there are crimes that cry for vengeance to heaven?

Ah, the sadness of it all! To think that throughout the length of the century just finished great men have vainly cried these things, have pondered during long years of abnegation over these problems, and vainly pointed out the remedies. But they were mistrusted, misrepresented, and mocked by childish crowds, proud of their numbers.—EMILE ZOLA, in New York World.

Spain's Coat of Arms.

Analysis and History of the Development of the Emblems of the Spanish Armorial Ensign.

In the year 711 of the Christian era, the Spanish territory, then in possession of the Goths, was invaded by the Moors. It cost the Spanish people eight hundred years of warfare to drive them away. The first portion of the Spanish territory declared free and independent, was that situated in the Austrian mountains, where a small kingdom was formed in the year 719, known in history as "Asturia and Leon." Afterwards, in different parts of the Spanish territory, several independent kingdoms were made, named in history as follows: Navarra, Aragon, and Granada kingdoms, and the Catalanian earldom.

All these kingdoms were ruled by different royal families until 1492, at which time, by the marriage of Fernando "El Catolico," King of Aragon, Navarra, and Catalonia, with Isabella, Queen of Asturia and Leon, all these small kingdoms were combined and became one. Then the actual Spanish coat of arms was formed.

The upper left-hand corner of the coat of arms represents a castle, and the upper right-hand corner a lion, which mean the old Asturia and Leon kingdom. This kingdom was the first to proclaim itself free and independent from the Moorish yoke. The emblem of the castle was selected because of the many castles built for the protection of the territory, and that of the lion as a memorial to the bravery of their soldiers, who preferred death to surrender.

The Catalanian earldom became independent in the year 874. Its motto, the four stripes appearing in the lower left-hand corner of the coat of arms, was adopted in perpetuation of the memory of the battle of Tolosa, in which battle the life of Carlos "El Cabro," the French king, was saved by the Catalanian Count Lain, who thereby risked his own life and was badly wounded. It is an historical fact, that when Count Lain heard from his sovereign that in consequence of his bravery his country would be free and independent of the French kings, he took his own gauntlet, soaked in his own blood, and made four stripes with it on his shield saying, "Hereafter this will be my descendants' motto."

The Navarra kingdom gained its freedom and independence in the year 734. Its motto, a string of chains, found in the lower right-hand corner of the coat of arms, was adopted by reason of the mountainous country in which it was located.

The kingdom of Aragon became free and independent in the year 754. It has no representation in the Spanish coat of arms, because of its having previously lost its identity by being merged into the kingdom of Navarra.

The pomegranate flower at the extreme bottom of the coat of arms represents the

old Granada kingdom, which was the last foothold of the Moors in Spain. When, in January, 1492, the Spanish king, Fernando "El Catolico," took the city of Granada, which at that time was called the garden spot of Spain, he adopted the pomegranate as his motto on account of its being the most plentiful plant in the city.

In the year 1700, when the Spanish kingdom passed to the Bourbon family, they set in the Spanish coat of arms the sign of the French royal family, to which they belonged; namely, the "Flor de Lis," which can be seen in the center of the coat of arms.

The columns on either side of the coat of arms, known in history as "Gercules' Columns," bearing the words "Plus Ultra," signify that before Christopher Columbus discovered America, Spain was the last land seaward or toward the West. The large crown at the top of the coat of arms is emblematic of the consolidation of all the old Spanish kingdoms under the one head.—FRANCISCO G. DE PERALTA, in *Havana Post*.

* * *

The Great Steel Trust.

The New York Journal Finds the Foundation of all Capital in Labor.

All the steel work of the country is in one company, in the directing hands of one set of men. The universal railroad trust is coming. Every day brings us nearer its completion. Legislation against trusts is about as effective as a broom against the ocean. It is settled definitely in America that the stage of competition is past, and that hereafter every great industry is to be managed under a single financial headship.

We ask you today to consider earnestly the giant trust from a new standpoint. We shall take the steel trust—first born of the billion dollar class—for individual study. Who is the real head, the permanent head, of the steel trust? Do you say J. Pierpont Morgan? Wrong. He arranged the financial deal which sold to the public various steel concerns for ten times what they cost. He was paid a commission of \$13,000,000 or \$14,000,000 for his 40 days' work at organizing, and that limits his headship of the steel trust.

Do you say John D. Rockefeller? Still wrong. Rockefeller's genius for monopoly undoubtedly conceived the great trust. Only his financial strength could have carried out the great undertaking. Morgan acted as Rockefellers' agent, and Rockefeller's pocket controls the trust's future in so far as mere finance can control it. But not Morgan, nor Rockefeller, nor all the power of all the banks and of all the great fortunes controls the steel trust now that it is born.

The ruler of the steel trust is the man who can control the tens of thousands and hundreds of thousands of human beings engaged in the production of steel. The great financiers have congratulated them-

selves on putting all their eggs in one basket. They view with delight a situation which puts at their mercy all industries dependent on steel. But they deceive themselves, and an awakening is ahead of them.

They have staked \$1,100,000,000 on a single set of workingmen. To pay interest on their vast capital they must earn more than \$75,000,000 a year. Their trust can only exist, they can only pay those dividends, so long as their army of workmen consent to make steel. They have put all the steel plants into one organization. They have also put all the steel workers into one organization.

The capable leader of that vast army of men may not be visible today. But he is bound to appear. Great opportunity always finds the great man. When the man shall appear capable of acting as leader of the steelmakers, you will see the head of the steel trust, and not before.

When one hundred concerns made steel, a strike in one concern meant little. Ninety concerns were at work. But Rockefeller's genius has forced every able steel-maker into one great organization. How will Rockefeller's genius reply when he shall find himself confronted by a leader able to say:

"Mr. Rockefeller, I represent all the men in America capable of making steel. I am, therefore, as you will readily understand, the head of the steel trust, and hereafter, unless you want your one billion one hundred millions to melt, unless you want your dividends to stop, unless you want such a panic as this country has never seen, you will please take my instructions as to the steel trust management. My orders are those of the real steel trust, of the men who make the steel."—*New York Journal*.

* * *

Edison's Latest Discovery.

A New Process which Promises to Revolutionize the Building Industry.

The public is unaccustomed to getting concrete facts from electrical wizards, but here comes Edison with the definite statement of his ability to make a "Portland cement" at such a small cost as to revolutionize the building industry.

Considering the present cost of cement, the extent to which it has entered into modern construction is marvelous. All great public works that call for enduring material that will resist the wear and tear of the elements are built largely with concrete. It is the principal material used in the construction of river dams, government forts, bridge abutments, and foundations for large office or mercantile structures where the framework is steel. Its cost, however, has precluded its use to any large extent in private dwellings.

Through his discovery of a new process for making cement, Mr. Edison, however, promises to place it within the reach of the builder of the humblest cottage. It

will be as cheap as common salt, and when mixed with sand and broken stone in the proportion of one part of cement to three parts of sand and five parts of broken stone, it will supply a concrete mixture so cheap and so durable that it is certain to supplant pine, brick, or stone in all building operations. Houses, in fact, according to Mr. Edison, will simply be "poured" instead of being built. A form, patterned after a design furnished by an architect, will be made of wood or steel, and into this will be poured the concrete mixture. After the concrete solidifies the owner has a dwelling in which he can defy the elements and the tooth of Time.

The "concrete problem" is an old one. Hundreds of inventors have tried to devise a process for cheapening its manufacture. If Edison has solved it he may not only stop the ruthless devastation of pine forests by furnishing a much cheaper building material, but will place homes within the reach of thousands who cannot now afford wood.—*Record-Herald*, Chicago.

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Developing the Faculty of Sight.

According to a Vienna medical journal, the *Wiener Klinische Wochenschrift*, at the last meeting of the Medical Association, Herr Heller, the director of one of the local blind asylums, gave an interesting account of the means by which he succeeded in enabling a blind boy of seven years of age to distinguish objects and even to read. He claimed that this was the first instance in which it had been found possible to impart elementary instruction exclusively through the sense of sight, to a child previously incapable of seeing. He apparently attributed this result to a great restriction of the field of vision and sight in the case of a patient who manifested considerable sensitiveness to light.

The method adopted was as follows: The boy was first exercised in localizing a point of light in a room which was otherwise perfectly dark. Articles with which he had already become acquainted by touch were then placed within the narrow illuminated circle and he was called upon to distinguish them by sight alone. When the light was passed through colored glasses, the child noticed the difference. By associating the names with the various colors he was gradually taught to recognize them. After he had acquired the power of distinguishing geometrical forms, he learned to recognize letters and numerals.

In the second stage of the treatment, the use of the sense of touch was entirely excluded. At present, after fourteen month's practice, the boy is able to read with the naked eye and to recognize, localize, and distinguish colors, forms, and objects at steadily diminishing distances. A demonstration illustrating these results was given in presence of the Medical Association.—*London Times*.

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

* * *

Capital and Labor.

"Times are hard," said the Picked Chicken.

"Why," said the Rat, "this is an era of prosperity, see how I have feathered my nest!"

"But," said the Picked Chicken, "you have gotten my feathers."

"You must not think," said the Rat, "that because I get more comfort you get poorer."

"But," said the Chicken, "you produce no feathers, and I keep none—"

"If you would use your teeth—" interrupted the Rat.

"I—" said the Picked Chicken.

"You could lay by as much as I do," concluded the Rat.

"If—" said the Picked Chicken.

"Without consumers like me," said the Rat, "there would be no demand for the feathers which you produce."

"I will vote for a change," said the Picked Chicken.

"Only those who have feathers should have the suffrage," remarked the Rat.

—*Life*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Altruism in Factories.

Give Labor Fair Wages and It Can Get Along Without Charity.

The wage scale having been fairly adjusted, the employer need not worry himself about what altruistic measures he will adopt for the benefit of his employes. Once the interest of the latter in the success of the enterprise becomes established, suggestions regarding methods which will be to the common interest of employer and employe will come fast enough from the men. Conveniences which good men need to do their work well and keep them in prime condition, mentally and physically, are of advantage, and they are bound to come, but they have their time and place of coming, which are after more important things are settled.

It must be remembered that kind words, rest-rooms, libraries, lectures, and other so called altruistic measures, although excellent in their proper time and place, do not in themselves bring happiness and contentment, for they do not supply food and clothes and house rent and home comforts, and the latter are what men work for. Of such things, therefore, until the proper time arrives, the men become suspicious, as they partake of the nature of charity, and honest workmen resent anything of such a nature. The men must be mentally happy and well advanced in modern thought and methods before such things can be introduced.

Nor should an employer allow the announcement to become current that he has a "model shop" when he has made his business a success by adopting the methods outlined above, and added such conveniences as he finds are of common advantage to his business and his men. Intelligent workmen are sensitive to being referred to as adjuncts to anything "model."

An attempt to advertise an enterprise by proclaiming that philanthropic principles dominate its management may be effective for a time, but men lose respect for such philanthropy and its projectors. There is no philanthropy about it; it is pure business. Nor should a manager announce to his men or to the public that he incorporates advanced ideas in his system of management "because it pays." No advantage can be gained by such a course. It will, in fact, be found that it does not pay. He should no more think of making such a statement than of saying that he keeps his own hands and face clean, or changes his linen daily "because it pays."—H. F. J. PORTER, in *Cassier's Magazine*.

WORTH.—Don't worry because someone criticises and abuses you, but be thankful that you have made yourself worthy of abuse by succeeding at something. Remember that a boy would not throw stones at an apple tree if no apples were on it.—*Light from Far East*.

The World's News.

June 19.—Russia and Italy start tariff war against United States.—National Cash Registry Factory at Dayton, Ohio, resumes operations as before strike.—Mrs. McKinley out of danger.—Death of Hazen S. Pingree, former Governor of Michigan, after short illness in London.—Fourth daughter born to Czar and Czarina of Russia.—Great future predicted for China.—June 20.—Two Negroes, accused of complicity in murder of a planter, lynched by mob in La.—Great meeting of peace advocates in London.—Brown University confers degree of LL. D. upon Gen. Miles.—Spanish to be the official language of Philippine courts for five years.—Priest celebrating mass in church at Nantes, France, attacked and fatally wounded by former nun.—Bones of dinosaur found in Colorado.—June 21.—Kaiser wants larger navy.—W. J. Bryan and family in Chicago.—Rockefeller visits Yerkes Observatory.—Strikers shot by non-union miners in West Virginia.—Sir Claude McDonald predicts that China will not be dismembered by Powers.—United States will establish civil government in the Philippines on July 4.—Greedy powers propose to add to indemnities already asked from China.—American buyers make corner in opium.—Drunken man aims blow at window of crown prince's carriage in Berlin.—British parliament refuses to make concession on sugar in response to appeal for lower tariff from colonies.—June 22.—Cyclone kills eight persons in Nebraska.—Methodist church of Omaha forbids women to wear hats during service.—Explosion of fireworks at Patterson, N. J., kills seventeen.—Waldeck-Rousseau ministry celebrates second anniversary in France.—Hoshi Toru, Japanese statesman, former minister to United States, stabbed by political enemy at Tokyo.—Troops guard Negro from mob at Houston, Texas.—George Lawrence, photographer, falls 200 feet from broken balloon, without injury.—Wanamaker offers \$3,000,000 for street-car franchises and promises Philadelphia 3 cent fares morning and evening.—President and cabinet sustain Secretary Gage in Russian tariff disagreement.—New Jersey jury convicts Thomas G. Barker for shooting Rev. John Keller.—Class day at Harvard.—Young men of New Orleans fight duel; Walter Seph killed and Lawrence Bailey half insane.—German will not be taught in Chicago elementary schools after Jan. 1; teachers who marry during school year must resign.—Decline in wheat because harvest promises to be poor.—Name of George D. Herron stricken from roll of Grinnell Congregationalist church.—June 23.—Plan to settle machinists' strike.—Adelbert S. Hay, son of the Secretary of State, found dead upon the pavement under third story window of his hotel in New Haven.—Edward Cudahy seriously ill; fright due to experience with kidnappers has injured his health.—Sir Joshua Reynolds' portrait of "Lady Dehue and her children" bought by J. Pierpont Morgan for \$110,000.—Gen. Chaffee appointed military governor of the Philippines.—Peary Arctic Club chooses Herbert L. Bridgman to head expedition for relief of Lieut. Peary.—Heat in Chicago causes one death and seven prostrations.—Dr. Kovalsky, the Russian scholar, visits Chicago.—American Baptists petition Shah of Persia for immunity from persecution.—Daily average attendance for first six weeks at Buffalo 28,640.—Cecil Rhodes threatened with paralysis.—South Omaha will celebrate July 4 by Mexican bull fights.—June 24.—Secretary Hay prostrated by death of son.—Pocahontas coal fields in West Virginia swept by cloud-burst; 400 lives lost; \$4,000,000 of property destroyed.—Logan County, Ill., devastated by storm.—Germany recognizes Monroe doctrine.—Gen. Cailles and 650 insurgents surrender at Santa Cruz, Luzon.—London financial operations depressed by Boer war.—Chicago minister speaks in favor of billiards and dancing in churches.—June 25.—Hot wave through the West.—Five students from North-western University digging trenches for gas mains to train their muscles for football.—Colony for Negroes to be founded near Atlanta, Ga.—Commencement at Yale.—Wreck of "Cleveland Flyer" on Pittsburg and Lake Erie R. R., near Monaca, Pa.; two killed, thirty injured.—Mormons to build a temple in New York.—West Va. death rate reduced.—International Salt Trust formed by John D. Rockefeller.

The Saturday Evening Post.—The first magazine article written by M. Loubet since he became President of the French Republic will appear in *The Saturday Evening Post* for July 13. This important paper, entitled *Young Men and the Republic*, after touching upon our pleasant relations with the French Republic, continues with a significant reference to the attitude of France toward the other Powers. The masterly summing up with which the article concludes is a fine expression of the strong republican spirit which reigns in France today. *Young Men and the Republic* was written expressly for *The Saturday Evening Post*, and will appear in no other magazine. The illustrations are reproductions of private photographs taken by President Loubet's son.

Leslie's Weekly.—Professor Ladd, of Yale University, contributes the leading editorial article this week, on the subject, *Is Christian Science Hypnotism?* He takes the ground that it is, and his statements will attract much attention. A Washington correspondent discusses the question whether Germany will challenge the Monroe doctrine. The first normal school at Manila is illustrated. Sculpture at the Pan-American Exposition, forms a fine page. An excellent story and a page of humor enliven this issue.

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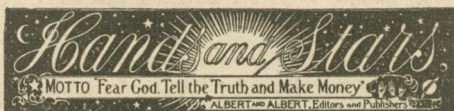
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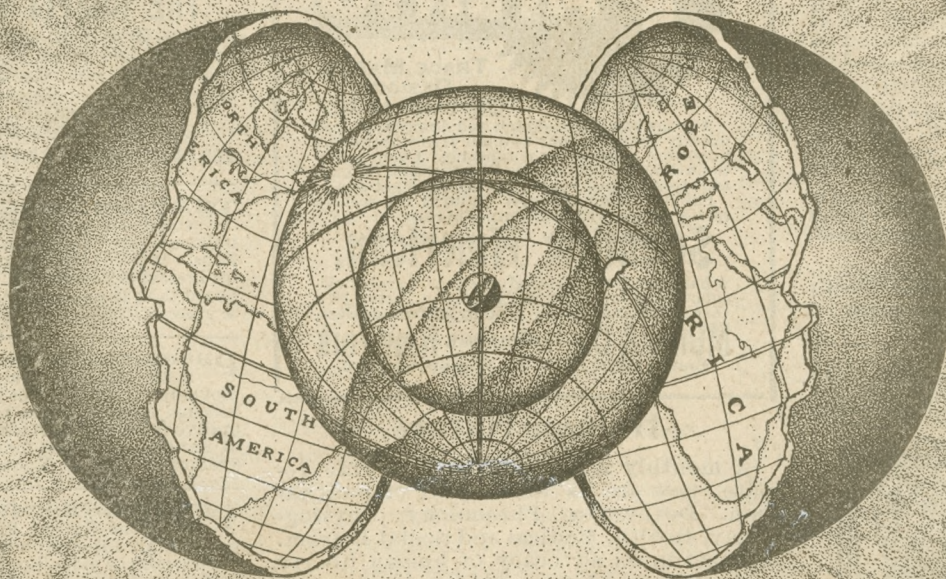
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